Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

PRESENTED

SIVA SAI

CEYLON PRASANTHI

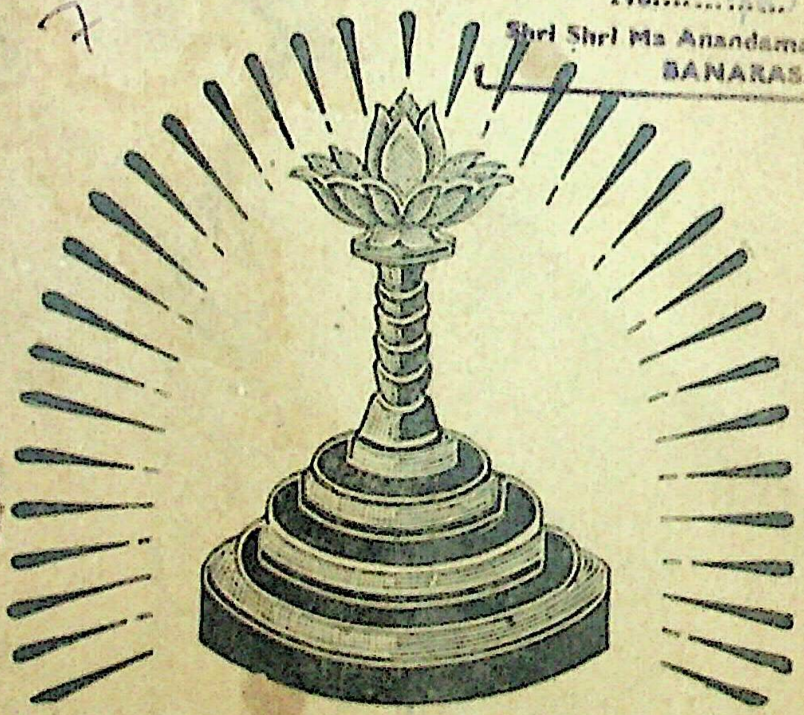
MESSENGER OF LOVE AND PEACE

THE JOURNAL OF

BHAGAVAN SRI SATHYA SAI SEVA SAMITHI

COLOMBO.

LIBRARY
No.........
Shri Shri Ma Anandamayee Ash
BANARAS.



Vol. 2 SEPT: OCT: NOV: 1971 No: 1

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CEYLON PRASANTHI

Devoted to the Social Moral and Spiritual Uplift of Humanity through

SATHYA DHARMA SANTHI PREMA

CONTENTS

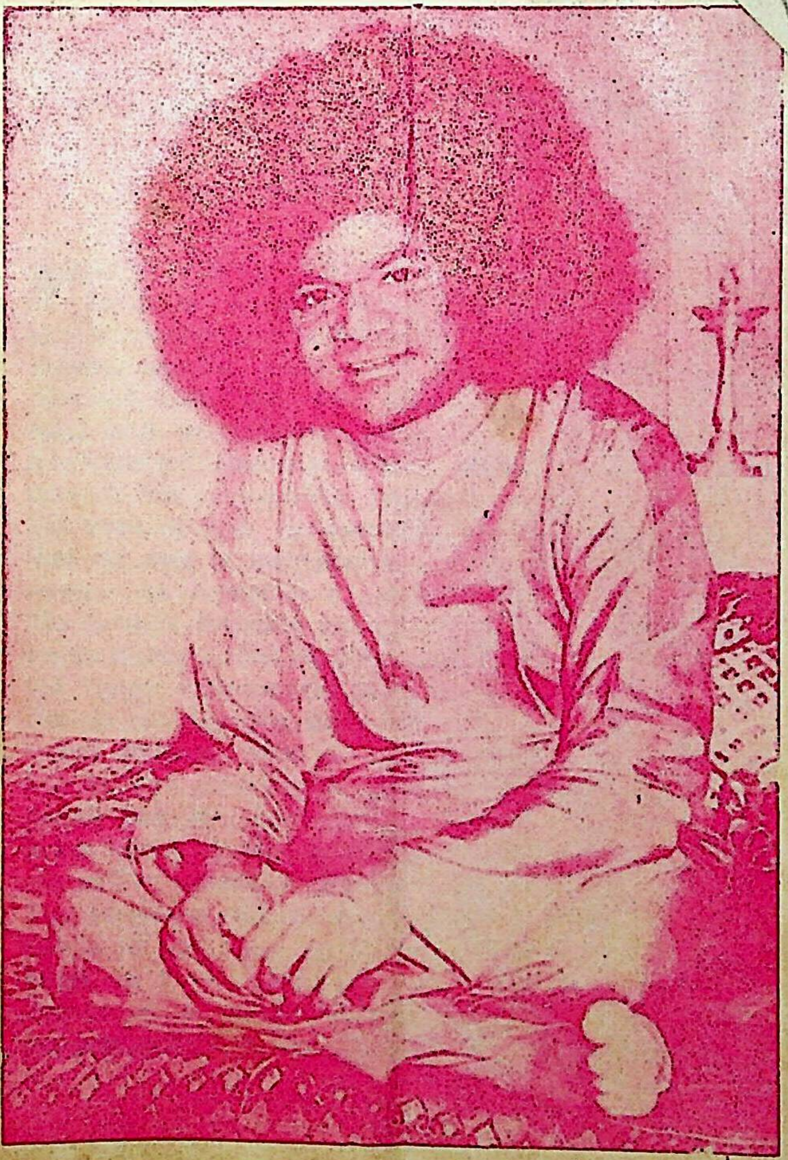
Editorial	1—8
Churning of the Ocean of Milk	9—11
Boundless Love of God	12—20
Who is a True Bhakthan?	21—23
Teachings and Message of Sai Baba	24—28
Sai Organisations in Ceylon	29—30
Navarathri	30—32
Bhagavan's Birthday Celebrations	32
கவி	1
சத்குருசாயி சரஸ்வதி	2—6
சாயிகீத விளக்கம்	7—13

— NOTE —

Persons proposing to visit Prasanthi Nilayam are requested to confirm whether Baba is present or not by sending to Prof. N. Kasturi, Prasanthi Nilayam, P.O. Anantapur Dt., Andhra Pradesh (India) a reply letter, or reply prepaid telegram or inquiring over the Phone Kothacheruvu 30 (via Dharmavaram): for reply letter inernational stamps should be enclosed.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS



CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

PRESENTED
11/63
LIBRARY
No...........
Shri Shri Ma Anandamayee Ashram
BANARAS.

THE OMNIPRESENCE, OMNIPOTENCE, OMNISCIENCE AND ANANDA OF THE SOUL.

CHRISTIANITY, Islam and Saiva Siddantha (of Hinduism) consider the soul as weak even as the son when compared to the Father (God); but Vedantha (another sect of Hinduism) posits that the soul is identical with God. This all important matter is not, what it is unfortunately, today, for arm-chair talk or hot animated discussion almost disseminating hatred between the contending parties! Bhagavan Sathya Sai steps in and demonstrates to the entire world that the soul is omnipresent, omnipotent and omniscient. An Avatar is a personification of the soul. The Soul is invisible and therefore we are unable to see its presence, feel its power and learn of its wisdom, but Sathya demonstrates all these aspects of the Soul. Just as the scientist builds the aeroplane that flies Sathya levitates even as a bird without wings. As a boy he had demonstrated to his playmates and older people like Mr. Parthasarathi, who is a well known businessman of Madras, this power of flitting from one cliff to another in his native village of Puttaparthi. The aeroplane cannot enter houses or almirahs, but Sathya in one case, while living in India, entered a house in Ceylon invisibly and removed from the drawer of a closed almirah the chief occupant's passport and put it amongst his papers in the Exchange

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Control Office. He thereby prevented that gentleman from going too hastily to Puttaparthi, where he would have probably died of heat-stroke Incidentally it may be mentioned that Sathya later made him fit physically to stand the heat of Madras and Puttaparthi. When Mrs. Venkatamuni of No. 3, Maharaja Road, Alvarpeth, Madras, wife of a leading businessman in fertiliser trade in Madras, found in Paris that she had lost the entire bundle of her travellers' cheques (probably in Bombay) Sathya, who was in India, found them and placed them in a jiffy into her hand bag! Our cosmonauts have visited the moon, but when Bhagavan says that He can visit the remotest star we wonder!! Gautama, the Buddha, has done it and Buddhists, at most, like to believe it. Bhagavan's fingers and His celestial surgical instruments can enter the abdomen without an incision and remove a duodenal ulcer, without trace of a scar, during the patient's sleep, leaving stains of blood in his clothes. The late Dr. Rama Krishna Rao, who was then Governor of Uttarpradesh (and later of Kerala) was travelling with Mrs. Rao by night train to Nainital in the Himalayas. Suddenly sparks were emanating from the electric fan. The sparks were increasing. There was no corridor in that compartment nor any communication to the adjoining bogey, nor was there a safety alarm chain to pull! While in that predicament an electrician knocked at the door. He was left in and he repaired it completely. The door was opened for him to leave and he disappeared into thin air! When Mrs. Rao thanked Bhagavan, who was then in Brindaban Bangalore, over the telephone from

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Benares for saving them from an aeroplane tragedy, He had to remind her of the evasion of the train tragedy. Dr. Ramakrishna Rao told us that when they were with Bhagavan on pilgrimage to Badrinath (in the Himalayas) along with others, Bhagavan took out a Jyothir-lingam that was buried many feet beneath the main shrine by Adi Sankarachariar and got him to perform puja and abhishekam to it. Later the lingam was kept locked in a cupboard and the key kept by Mrs. Rao. Bhagavan had mysteriously removed the lingam from the locked cupboard and re-placed it safely in its original place. We repeat that this incident was told by Dr. Rama Krishna Rao himself to us. This shows that Bhagavan can penetrate into the innermost parts of this earth (or any other celestial body) if He wants and also has the power to remove whatever He wants and replace them, if necessary.

Mr. P. Parthasarathy, a businessman of Madras, had asthma. Bhagavan created an apple with a wave of his hand and gave it to him to eat as a medicine. That put an end to his asthma, never to relapse. His mother had cataracts in both her eyes, which left her completely blind. He cured her completely in ten days. His treatment was simple. He put jasmine petals on her eyes and bandaged them. Each day the treatment was repeated with fresh jasmines. For ten days she was requested to attend the bhajan (singing religious songs in chorus) daily. On the tenth day her vision was normal and continued to be normal for the last ten years of her life. He had

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

witnessed Bhagavan converting any wild tree into a Kalpatru (wish fulfilling tree). If His companions wanted apples, pears, mangoes and bananas, they will be found in its branches. He would make the hands of a clock work backwards without touching it.

Bhagavan can create celestial surgical instruments and remove a tumour of the stomach. Mrs. Nagamani Ponmiya of Bangalore, widow of a Government District Transport Officer and mother of Kamala Taylor, who is married to an Englishman, testifies to such an operation. The man had a swollen bulbous stomach and couldn't take even liquids. He came to the Ashram for treatment. Bhagavan had gone into his room and removed a ball of tissue from within his abdomen. The patient's wife saw Bhagavan create a knife and another instrument with a wave of his hand, also holy ash, which when rubbed on his (patient's) forehead anaesthetised him. He had cut through with the scalpel (knife) and removed the tumour. At the end Bhagavan just held the opposing edges of the incision for a short while and it healed leaving a thin scar!

Dr. S. Bhaganantam, M.Sc, Ph.D, D.Sc, who was till recently the Scientific Adviser to the Indian Ministry of Defence told us that he also witnessed the creation of lumber puncture needle which Bhagavan had created then and there with a wave of His hand. His Son, a eleven year old, was mentally retarded and Bhagavan removed a small part of his cerebospinal fluid with this needle. He anaesthetised him by creating holy ash and rubbing it over the

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

lumbar region. After the operation Bhagavan just held the needle aloft for it to disappear! This minor operation has relieved the pressure on the brain and the main healing would take sometime.

Bhagavan knows what goes on in the mind of a devotee many many miles away and if necessary materialise Himself to clear his doubts. Chidambaram was a violin teacher of Mrs. Kamala Sarathi, wife of the late Mr. R. P. Sarathi, who was then Additional Secretary of Defence under our friend Mr. V. K. Krishna Menon, the Indian Minister of Defence. Chidambaram was a devotee of Shirdi Sai Baba and had visited Sathya a few times at the latter's ashram. He was very worried if Sathya was really an incarnation of God and was wondering if his poor purse would allow frequent visits to Puttaparthi. He was then forty five and was cycling along Minto Road, between New and Old Delhi with this thought heavy in his mind. Just then an old sadhu came cycling fast behind him and caught him up. He wanted very much to speak to Chidambaram and so they both alighted from their cycles and repaired to an old tomb near by. Chidambaram recognised Him as the old Shirdi Sai Baba. The latter held His palm before him. Chidambaram saw the figure of Sathya Sai seated in a chair with a smiling face. Again the sadhu exposed his bare chest; there also Chidambaram saw Sathya Sai, but this time with a garland round his neck. The sadhu assured him that Sathya Sai is an incarnation of Himself (Shirdi Sai Baba) and that he should no more doubt His being an Avatar. When He left him he saw Him cycle a short distance and

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

both cycle and cyclist disappeared into thin air. Needless to say that Chidambaram was highly excited and for sometime didn't know what to do next. He couldn't cycle; he put it into a hired tonga and went home, where also he was excited for quite some time.

Bhagavan is the God who hears the prayers of all of us and blesses us. We shall show here that He is also Lord Subramaniam. Mrs. K. R. K. Bhat had Lord Subramaniam as the Ishtadev in her family. She was ill with cancer of the uterus. It was so advanced that the success of an operation was doubtful. So she intensely prayed to her Ishta Dev Subramaniam. One night in a state of semi-sleep she saw in the dim light of the moon a large cobra circling her bed. Alarmed she awoke her mother-in-law. The light was switched on yet no cobra was found. Again when the light was switched off the same experience was repeated, but this time the snake took the form of Subramaniam, the same as in the picture hanging in her puja room with His Vel. He pierced her bossom and seemed to take her to a high hill. She worshipped Him with pancha namaskar and He talked to her. He wanted to know if she would stay with him or go back. She replied that she would go back to the world. He spoke further and finally blessed her with a complete cure of the cancer. Then he pointed to a long winding narrow staircase that had opened near their feet and led downward. She began to descend and somehow she woke up. From that day onwards she improved steadily and suffered no more. Twenty years later

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

she heard of Sathya Sai and went to Prasanthi Nilayam for His dharsan. To Mrs. Bhat He said, "I spoke to you long ago – twenty years ago". She was puzzled. He clarified by giving the name of the Street and Town where she had the vision. Then He took her a little way up the narrow winding stairs leading to His quarters above and told her to look down. She found the staircase identical with the stairway in the vision. With the wave of His hand He produced a photograph of Himself in the chariot of Subramaniam with a cobra around Him. Now she realised that Lord Subramaniam has come down as Bhagavan Sathya Sai.

We have given enough examples to show the reader the omnipresence, omnipotence and omniscience of the soul. We shall now pass on to the Ananda, the eternal delight of the soul. The following illustation shows up the dynamic bliss of the soul.

Dr. P. K. Banerjee, is a Doctor of Science and professor of Organic Chemistry at the Indian Institute of Science, Bangalore. He had nurtured all his life contempt and derision towards Sri Krishna. He considered him a sexual pervert. In this frame of mind he went to Puttaparthi in November 1961. While sitting in the interview room with Baba, the latter's face became transfigured into the face of Sri Krishna. This happened three times, though momentarily. Incidently it must be mentioned that during another visit Baba's head changed momentarily into that of Lord Siva with the waters of Ganges falling into Lord Siva's matted hair.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

The following incident took place when he was doing a walk in the park lands around his house at about 5 a. m., the day after he returned from His dharsan of Bhagavan at Brindaban. A vision of Sri Krishna appeared before him. Then this little dark blue figure seemed to come towards him (Banerjie) and merge right into him. For some days the Doctor felt he was possessed, but he seemed to gain "complete and absolute control of his senses and desires". After this experience Banerjie's uppermost thoughts about Krishna vanished During his state of absolute control of his senses and desires he must have been in Ananda, a new celestial delight. Bhagavan has sent this emanation of the soul from a distance of many miles.

Shirdi Sai Baba imparted this Ananda to the Late Hon. Rao Bahadur G. S. Kapharde by his mere look. Kapharde was the Lieutenant of the late Lokamanya Bal Gandahar Tilak who was then arrested on charges of sedition. To avoid arrest Kapharde had gone to Shirdi and stayed with Sai Baba for three months. It is recorded that by his mere look Shirdi Sai Baba put him into overwhelming and a uncontrollable joy lasting many hours. This happened a few times. This is the Ananda of the soul. We ordinarily do not feel it since it is veiled by our lust, anger, hatred, jealousy, egotism, feeling of "mine" and desires, Bhagavan made Banerjie feel the Ananda by making the latter complete and absolute master of these defects.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CHURNING OF THE OCEAN OF MILK

WE give below the story of the churning of the ocean of milk as given by Bhagavan. "In ancient times, Kasypa had two wives Aditi and Diti. The sons of Diti were repositories of physical might and Aditi of moral grandeur. One day the sons of Aditi and Diti gathered together in one place and entered into a discussion on the best means of avoiding old age, death and disease, and finally they came to the conclusion that the Amirtham or Nectar that can be secured by churning of the Ocean of milk will prevent in those who drink it the physical calamities of senility, death and disease. Soon they set about the task. The Mandara Peak was plucked and placed in the ocean as the churning rod; the serpent Vasuki was chosen as the rope to be wound round the rod and drawn so that the rope might rotate it quick and fast. While the churning continued for a long time, the serpent Vasuki began vomitting its poison. It was enraged so much as a result of the pain, that it had to undergo, that its fangs struck against the rocks of the Mountain peak. The poison fumes struck flames and raged as a huge fire! Seeing this the sons of Diti and Aditi became mortally afraid; they felt they would be burnt into ashes in that holocoust! They prayed for succour to the Lord, and the Lord Vishnu appeared and stood before them. The sons of Diti pleaded pathetically, "Lord, save us! Put a stop to the dread". And the Lord changed into

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Hara, and said, "I am the eldest of the Gods and so I am entitled to the first fruits of this churning process on the ocean of milk." Declaring thus, He drank off without delay the halahala poison that was causing all that fear!

Thereafter the sons of Diti and Aditi continued the churning of the ocean with Mandara as the churning-rod. Another calamity threatened them now. The Mandara Peak now started sinking into the ocean! So, they prayed again to Lord Vishnu. The Lord appeared again and assured them, "Darling children! Do not become frightened". Then the Lord assumed the form of the tortoise and getting underneath the Mountain Peak that was sinking into the ocean bed, He raised it on his back and kept it safe on that hard shell, no long as the churning lasted. The sons of Kasiappu were immensely grateful and happy. They extolled the Lord in profusion.

Then from out of the waves rose the daughter of the God, Varuni, and she had a chalice full of intoxicating liquor. The sons of Diti refused to have anything to do with it (the liquer)! The sons of Aditi quaffed it. So those who did not accept the liquor (sura) were known as Asuras, and those who accepted were known as Suras.

At last from the Ocean of Milk arose the Amirtham (Nectar). Who was to drink the Amirtham? There arose a huge conflict between the sons of Diti and Aditi, to settle the issue. In the terrible fight that ensued, the sons of Aditi began destroying the sons of Diti! The battle threatened to become a battle of extinction

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

of the sons of Diti! The earth shook under the thrust and counter thrust of weaponry in the battle. Fear and anxiety spread their dark clouds over the wor'd. Suddenly Vishnu appeared before the contending parties as an entrancingly charming damsel, who captivated the hearts of all and led their minds away from the combat into which they had plunged! She charmed everyone and during the moment of her appearance, the Amirtham disappeared!"

From this story, it is quite clear that Amirtham was considered capable of making the physical body deathless and eternal, by the sons of Aditi and Diti. Every Hindu child knows this story and he believes it. But neither Shiva nor Vishnu had ever taught this. Bhagavan has made it abundantly clear, e.g. in the fourth volume "of Sathya Sai Speaks" that the physical body must one day die and that we must put an end to births and death. This is muktit This is real deathlessness. This is what we mus· strive for. This is our Goal.

Bhagavan explains, as given by Howard Murphet, thus. The forces of good and bad are in us all. The pretty maid is the mass of illusive sense pleasures. The churning refers to the sadhana we must undertake to remove the evil in us. When that is done, if we don't destroy our attraction to sense pleasures, even the God in us won't remove not only the evil in us but also our temptations. Then only can we attain the real Amirtham, viz Mukti.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

BOUNDLESS LOVE OF GOD

MURUGAN LOVES VALLI

PARAMATMA WOOES JIVATMA.

THE Tamil Kantha Puranam (based on the Sanskrit Skanda Purana) portrays the great love of God to man. Murugan (God) is the lover and Valli is the beloved. Murugan came forth from the third eye of Shiva, and is therefore a manifestation of Shiva Himself. Valli is a pretty maid brought up by the King of the Veddhas (வேடர் - jungle men). God goes in search of the soul. God utilises love as the means of winning her over to Himself. Therefore He dresses himself as a Veddha and goes to her. He is divinely handsome and Valli is extraordinarily pretty with bewitching eyes. God knows his devotees and Valli represents a thirsty soul, pining for the Feet of God. (c. f. Narayana and Nara). The scene of love-making is on the platform set in the centre of millet fields. According to jungle tradition, she is perched on it the whole day with the sole purpose of whistling away birds and animals that come to devour the sheaves of millet. The scene is full of natural beauty. The soul is the image of God in prakriti; therefore she intuitively recognises Him. He openly makes love to her. He eulogises her beauty and openly tells her that her appearance has bewitched his senses and that he is unable to leave her alone and go. He asks

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

for her name, her place of residence or at least the pathway to her village; on merely seeing her, His senses are paralysed; His mind is confused; kama has taken possession of Him; she must at least appease it or return his love even partially. He begs for fovour from her. At this stage the veddha King, her father comes followed by his retinue, with her food. Valli advises Him to run away lest they kill Him. To show her His divine powers, He immediately transforms Himself into a huge Venga tree bearing pretty flowers and fruits. The father after giving her the food notices the presence of this new tree; his aides want to fell it since they think it forebode evil. The King thinks differently. Since it is a fine tree with beautiful flowers and fruits, he advises them to leave it alone. It should give her flowers to make garlands. Murugan's looks, gestures, words and actions appeared to be those of a lover; He was only acting the part of a human lover. Murugan was not in reality infatuated by her. The Kantha Puranam makes this point quite clear. He is Paramatma who has natural power to create the bodies of jivatmas. A man who makes a doll does not fall in love with it and marry it. Similarly Murugan the Paramatma does not fall in love with His created body. Infatuation cannot possibly be there, but since Valli cannot at this stage of her life understand the love of the spirit as such, He has to come down to her level to make her understand Him, and to show her what Divine Life is and that He (Paramatma) is an embodiment of Love, and that His Love has no limitations.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

As soon as her father and his retinue leave, Murugan assumes the appearance of one, even more beautiful than even Manmathan, the God of Love. He extols the beauty of her alluring breasts and brings to her notice that He has come to her only after he heard of her great beauty and gracious qualities, and that He can never make up His mind to separate Himself from her, and that he wishes to move joyfully and happily in all freedom with her without a break, even as life resides always in union with the body. He tells her that her entrancing eyes have ensnared Him. She has not even given Him a loving side-glance. "Won't you give me a loving embrace and save my life", He cries. He tells her that He is unable to bear the torture of kama (love) that He would give her not only the joys of this earth but also those of the Deva kingdom and that Devis (goddesses) like Aramba would serve her. He is prepared to get for her whatever she wants that very minute. He streches forth His hands like a beggar for her love. In reply she tells Him that He looks a Prince, who rules the Universe. She exclaims "How can God want to flirt with a lowly placed girl like herself. His words are unbecoming and unworthy of Him. It is unthinkable that He, the Ruler of the Universe, could lose His balance and talk like a mad man and attempt to passionately flirt with her. "Will a tiger with all its ferocity" she asks, "eat even in dire hunger grass?" At thiss tage, her father with his retinue comes with food for her. She admonishes Him that her father would kill Him if he were to see Him on the platform and requests Him to leave

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

immediately. He transforms Himslf into a handsome old sannyasin and walks towards her father and party. The father is very happy to see the old venerable looking sannyasin. In the course of a long conversation, the swami asks the veddha King, at the request of the latter, if He could freely visit her, whenever He had time. The King readily agrees and takes the swami to his daughter and after giving her food introduces the swami to her. He was happy to tell her that the swami would give her His company as often as He could. He and his retinue then leaves.

Now the aged swami is beside himself with joy. He asks for food; it is readily given by her. He then asks for water and wants her to accompany her to the Kumari Theertham, This she does. After quenching His thirst, He openly brings to her notice that He is thankful to her for the food and for slaking His thirst but she has not appeased His consuming kama. He becomes aggressive and abstructs her passage to her platform in the millet fields. She grows furious and tells Him that it is highly improper for an aged sannyasin to behave like this. It is against all accepted moral and ethical codes for a grey haired swami to lose his head, to spend His whole life in this immoral way, and now to obstruct her way for a nefarious perpose; "Instead of begging me, clear out of my way" she says and she begins to run. In the meantime, the swami who was quite calm and sober in reality, asks mentally Ganeshan to intervene. Ganeshan at that very moment appears as a huge elephant, trumpetting with a fearful roar. She has no other go but to turn back, get behind the swami

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

and embrace Him. She readily offers to marry Him if He would save her. He promises to send the elephant away and asks her not to be frightened. He again mentally requests the animal to retreat and so it does. They are now both happy beyond words. They adjourn to a nearby garden and enjoy each other's company as two lovers would. Suddenly He disappears and soon appears again as the six faced Lord Subramaniam with twelve arms. He shines with the splender of a crore of sons. His divine beauty is enthralling. He wears a three knotted holy thread across His broad and captivating breast. He holds the mysterious Vel in one hand, and is perched on a pea-cock. All the pomp and power and celestial beauty of the Paramatma shine. She worships Him, circambulates three times, falls prostrate before Him and prays to Him to accept her apologies for the mistakes committed and insults given by her in her ignorance. With tears of joy in her eyes she dances in the height of ecstasy. She repeatedly asks to be forgiven. She experiences the celestial joys of Divinity. Now Murugan assumes His human form.

At this stage Murugan, according to Kantha Puranam, reminds her that in her last birth she was the daughetr of Maha Vishnu performing great tapas for many years with the sole object of succeeding in her effort to marry Him (Murugan). In the present incarnation she has forgotten it; but He knows it and therefore has come to her and rescues her from the Veddhas and courted her to fulfil her longed-for degire.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

THE ESOTERIC SIGNIFICANCE OF THIS COURTSHIP

According to the Purana, Maha Vishnu had two daughters both of whom did tapas for many years with the sole object of gaining their aspiration to marry Murugan. Though they failed in that birth, they succeeded in the next.. They are now known as Valli ammayar and Devayana ammayar. In the esoteric sense, Murugan is God and these two represent souls that thirst for Mukti. Their bodies are creations of His. As stated earlier, we don't marry a doll that we have created; therefore Murugan also would not marry these in the human sense. It only signifies that Murugan has taken both souls to Himself. The two souls have united with God in Love. Murugan like Shiva is Love. Therefore union implies Love.

Courtship preceeds marriage; and marriage is union. These are words in use in human love affairs. To attain this end, love is an essential means. Therefore for want of other words these words have perforce to be used. Since God's love is limitless He introduces all methods in the process. He courts her as an equal, then raises her to the status of a Devi and implores her favour with folded hands; He praises her, tells her, that He would like to be the sandal paste that is besmeared on her attractive breasts or the flower that adorns her beautiful locks of hair He also tells her that He world give her the joys and pleasures not only of this world but also of the higher world He demonstrates to her his capacity to transform Himself into a tree or into an old sannyasin. When Love failed He resorts to

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

force with the background of Love. He brings the elephant to frighten her. This may seem strange but when the beloved is adamant in thinking that she is too low to marry Him, what else can one do? There was no element of anger at all. Saiva Siddhanthis believe that a Jivatma is incapable of thinking or doing anything but for the presence of the Paramatma. Though in the eight Sutra of Sivagnanabotham, the soul is compared to a prince who has got lost in the jungle where he is brought up by veddhas. A Guru has to come and convince him that he is a Prince and not a Veddha. In life an Illness can be brought about by Divinity. e. g. In the life of Thirunavukaraser, Shiva brought on his colic. This forced him. who was then a Jain, to go to his sister who applied holy ash on his forehead and sent him to the Sivan Temple. He was cured immediately and it was the turning point in his life; so also the fear of the elephant is the turning point in her life. Only God knows when to utilise fear for this purpose. Therefore it is wrong to blame Him for doing so. The end of the courtship is the most important item He shows Himself as God (Murugan).

Kachiappasivachchariyar the author of Kantha Puranam wrote under the direct inspiration of Murugan; the very first verse was given by Murugan; the author had the habit of leaving the day's manuscript in the Sanctum Sanctorum after the last Puja; the next morning there would be found corrections or additions.

In this Puranam Valli said to born of a she-deer; the birth from an animal's womb should not be taken literally. It rather signifies that the soul of Valli is

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

so very low in evolution as to tally with the Saiva Siddhantic view that an individual soul in its earliest stage cannot even think on its own. Murugan takes such a lowly evolved soul and showers love in the great measure we have seen. In confirmation of this she repeatedly avers that she is too low to marry Him. From the above discussion, it is clear that the Paramatma (God) bears towards the Jivatma (Soul) a love that knows no bounds. A devout Hindu's mind may be agitated when we say that Valli's Soul was just starting the human evolution from the lowest rung of the ladder; and that she could not have possibly attained Mukti in that very birth. This is the traditional idea, but it is not that of the great ones. For example, Umapathy Sivachariar gave mukti to Pettan Samban and in the process the latter was reduced to ashes. A report went to the King that Umapathy Sivachariar had burnt Pettan Samban. The King went to Umapathy Sivachariar and asked him if he did burn him. He answered that as a result of his giving Mukti to him his body perished. The King accepted it but wished for a confirmation by an example. Immediately the Achariar said that he would demonstrate it on a plant that stood nearby. The King accepted it. Within a few seconds the plant was found to be in ashes. The King was satisfied. In this connection, it must be mentioned that in Hinduism and Buddhism, a man may be born as an animal or plant. Bhagavan teaches that an animal and a plant can attain mukti. In the astral plane a man can transform himself into an animal or tree with ease. Therefore there should be no surprise that Valli was raised by Murugan to His own

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

status. He is not only a Jivan Muktan but is also one who can give mukti to others. Murugan the Param atma bears eternally this boundless love to every Jivatma represented here by Valli.

Two genuine lovers who were separated by force of circumstances by a quarter of a century suddenly and unexpectedly saw each other at an Airport of a State to which neither of them belonged. One was very ill, and could not even walk up to the other to shake hands. Circumstances prevented the other from going up to him. But her presence in the waiting room was enough to cheer him up to such an extent that ninety percent of his lost will to live had come back. If human love can do this how infinitely more can God's love work? Valli had been for years in her previous life praying and yearning to marry Murugan; when the hunter who was making love to her disclosed His identity by standing before her as the Celestial Murugan (God), can human words describe the state of Valli's joy? Even so when God discloses His Love to man, won't his Joy become eternal and boundless?

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

WHO IS A TRUE BHAKTHAN?

GOD must accept him as a bhakthan. Otherwise he is not. Since a bhakthan has the fear of God uppermost, he must cultivate comradeship also with God. This removes the distance between him and God. Affection and love now grows.

Comradeship alone is not enough; it may be dangerous. So says Bhagavan in Prema Vahini. This great truth is exemplified in the life of saint Sundarar; in his early days, he was more a comrade than a bhakthan. When he went to Thiruvottyur, he met the girl Sangiliar with whom he fell in love. He prayed to Lord Shiva to arrange this marriage. So Shiva advised her in a dream to marry him on one condition, viz. that he should not leave the boundaries of her village after marriage. Sangiliar was a great devotee having dedicated her whole life as a Dasi (devotee) to Shiva in that temple. So it was easy for Shiva to give His advices to her through dreams. He consented to make a vow in the temple accepting her condition. Sundarar had already married Paravaiyar in Thiruvaroor. The dangerous point comes now. Sundarar now goes to the temple and asks Lord Shiva to leave His place in the temple during the vow, and take His abode temporarily in the adjoining Mahila (மகிழ) tree; Shiva consents, but He tells Sangiliar in a dream that she should ask Sundarar to take the vow under the tree and not in the temple. When she put this new proposal to him, he was obliged to

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

accept it, for fear of losing her. His vow did take place. He knew he could not escape the karma of his own folly. After living a happy married life with Sangiliar for some time, thoughts of Thiruvaroor Vasantha Utsavam came to him and he decided to go there. He left without the knowledge of Sangiliar. But when he crossed Thiruvottyur borders, both eyes of Sundarar became blind. In his passion to marry her, he had done something he normally would have never done; he had forgotten that God is omnipresent. He normally would never have requested Lord Shiva to leave the temple and take residence in the tree. So Shiva had to teach him this lesson. However it must be stated that after much suffering and pilgrimages to many temples he regained his left eye sight at the Ekambaraeswarar Temple in Canjeevaram. He made still further pilgrimages down south and only when he reached Thiruvaroor he regaind his right eye sight. It is remarkable that before he regained his left eye sight the following episode took place in the temple at Thiruvembakkam. He prayed and asked: "Oh Lord who accepted me into Your fold, Prostrations unto Thee. Oh Lord, who cleverly played a trick on me, are You inside the temple?" The Lord gave a stern reply: "I am here; you be gone" and gave him a blind-man's stick. Sundarar's agony knew no bounds. He blurted out among other words the following: "You deceived me. Who asked You to remain for a while near the tree. By cleverly informing Sangiliar of the same and asking her to get the promise from me near the tree . . . . . Now You give the blind man's staff and say, "You be gone!' "

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Sundarar by dint of suffering had learnt that comradeship was not enough. He developed bhakti to a much greater extent than before. This balanced bhakti and comradeship brought his life to a climax of gorgeous illumination of mukti.

★

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

TEACHINGS AND MESSAGE OF SAI BABA

— *By LALA RATNANAND*

This is a contribution to the Times-Weekender Forum on Religion by a Christian devotee of Bhagavan, one of a few sincere bhaktas who were about to be ensnared by the glitter of a swami, who wields powers of lower saktis. Our contribution on theis subject stabilised them in their faith in Bhagavan's Supreme Sakti.

MANY useful and instructive contributions have been made in recent weeks on the inter-related subjects of God, religion, karma, re-birth, destiny, etc. I would like to add to these the views of a living Saint in the person of Bhagavan Sri Sathya Sai Baba of Puttaparthi, South India. I mainly present brief relevant quotations from his vast teachings.

To those who have not heard of this extraordinary personality, I may introduce him as one looked upon not merely as a highly evolved saint, but recognised also as an avatar by many of the spiritual minded of India as well as by many of the material West.

He affirms the oneness of all religions as depicted in his emblem representing the Aum of Hinduism, the Cross of Christianity, the Dharma Chakra of Buddhism.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

the Crescent and Moon symbolising Islam, and the fire revered by the followers of Zoroaster — featuring the manifold aspects of the "One Truth".

According to him: "Religion begins where science ends', so that to seek to prove spiritual matters scientifically would be a fallacy. Bhagavan continues, "All religions teach one basic discipline - the removal from the mind of the blemish of egoism, and of running after little joys. Every religion teaches man to fill his being with the glory of God and evict the pettiness of conceit. It trains him in the methods of detachnment and discrimination, so that he may aim high and attain liberation. Believe that all hearts are motivated by the one and only God, that all faiths glorify the one and only God, that all names in all Languages and all Forms man can conceive denote the one and only God. His adoration is best done by love. Cultivate Eka-Bhava (the attitude of oneness) between men of all creeds, all countries and all continents, That is the message of love."

Regarding God, Bhagavan states. "God is not far away in some distant place. He is within you in your own inner altar" even as Christ said "The Kingdom of God is within you." He continues: "God is like the current that illumines the different bulbs of vaying candle power, but the switch that operates the current is in the heart of each one. One can; turn it on or off. One can welcome God with his heart and benefit by Him. Another can deny Him and plunge into the darkness which breeds distres and disease. Again you have to consider the negative and positive poles of the current. God's grace,

PRESENTED

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

sharing His might, majesty and compassion, basking in His glory—this is the positive. The negative is the cleaning of the heart, the removal of lust, greed, anger, hate, conceit from the consciousness—the purifying process by which man becomes fit for receiving and benefiting from the grace of God."

On the question of destiny and karma, Bhagavan states "To say that God is the prime cause of every- is to a certain extent true. But you are not thrust by Him into an iron cage of destiny from which there is no escape. He has endowed you with viveka and vairagya (discrimination and detachment respectively), and you have to use these for attaining Him. Though bound, you are not entirely incapacitated. A cow that is tethered to a post by means of a rope can walk around it and graze on all the area which the rope can traverse. When all the grass therein has been eaten, perhaps the Master might loosen the knot, and tether it to another post a little further off. Graze freely so far as the rope allows But do not stay far from the post and pull at the rope inflicting pain on your neck."

What we could infer from this is that the location of the post, and length of rope are determined according to our karma. This is confirmed in another of his statements. "Your fate has been made by you yourself. The present life is decided on the basis of the activities of previous lives." The power in man to overcome karma is, however, limited. As stated by Bhagavan, 'Everyone must come to the conclusion sooner or later that there is a limit to the capacity of men to control circumstances. Beyond that an Unseen Hand takes over the wheel.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

One may call it destiny, another may call it Providence, and a third God." That means that Divine Grace can lift man from the consequences of his actions, This is reaffirmed by Bhagavan again. "Karma cannot harass you, when you are under the benign influence of Divine Grace. Illness can be cured and health restored, Isn't it? Similarly the sufferings due to past actions, thoughts and words can be cured."

I would like to close this article with some extracts from His message to the people of Africa when he visited this Continent in 1968, as it has universal applicotion.

"Your reality is the Atma, a wave of the Paramatma. The object of this human existence is to visualise that reality, that Atma, that relationship between the wave and sea. All other activities are trivial; you share them with birds and beasts; but, this is the unique privilege of man. He has clambered through all the levels of animality, all the steps in the ladder of evolution in order to inherit this high destiny. If all the years between birth and death are frittered away in seeking food and shelter, comfort and pleasure as animals do, man is condemning himself to a further life-sentence."

"God is the source of all love; love God, love the world as the vesture of God, no more no less. Through love, you can merge in the ocean of love. Love cures pettiness, hate and grief. Love loosens bonds: it saves man from the torment of birth and death. Love binds all hearts in a soft silken symphony.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Seen through the eyes of love, all beings are beautiful, all deeds are dedicated, all thoughts are innocent. The world is one vast kin."

"You are all caskets of divine love; share it, spread it, express that love in acts of services, words of sympathy, thoughts of compassion. Just as when you wake from sleep, you know that the dream which you had was a matter of minutes, though the chain of events dreamed spanned many years. this life will appear a transient affair when you awake into jnana after this brief 'dream of life'.

"Be always full of joy so that when death calls, you can quit with a light laugh, and not whimpering in grief. I bless that you may so shape your life and activities that this suprent joy will be your lasting possession."

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

SAI ORGANISATIONS IN CEYLON

In Associations outside Sai Organisations, contests for office are allowed, and the candidate who gest the largest number of votes is declared elected. Even a majority of one vote is enough. But in Sai Organisations, contests are not allowed. Every election must be unanimous. It takes time for us to come up to this high standard; the earlier we realise its urgency the better it is for us. Lack of unity and discipline are not tolerated by Bhagavan. It is to bring home this truth to our Sai Organisations in Ceylon that we quoted the dissolution of some Sai Units in India, and not with the slightest idea of criticising the State President concerned. When we wrote "we learn with great regret that the Samithi in Thiruchirapalli is dissolved", we regretted that the members had given sufficient cause for the dissolution and we reiterate that no criticism was intended against the extremely genial State President Major R. P. V. Rayaningar.

A CORRECTION AND AN APOLOGY

Major Rayaningar has kindly brought to our notice that there is no "Perambur Samithi" and that it was a Bhajana Mandali that was dissolved for "malfunctioning". He also stated that the other Units in the Perambur area continue their meetings, Bhajans and Poojas at "Sri Sathya Sai Nivas," "the fine structure" we referred to in our last issue and

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

which is owned by Bhagavan. He has also started that the Magazine "Prasanthi" had ceased publication since the "Sanathana Sarathi" is being published in Tamil by himself in his official capacity. We unreservedly apologise to Bhagavan, the State President concerned and our readers for the factual mistakes we made at page 167 of our last issue. Our informant was a fellow office bearer, who had visited Sri Sathya Sai Nivas a few times. He seems to have made inferences on a few slender facts, and passed them all to us as facts. We may be pardoned for emphasizing that we only quoted instances of malfunctioning of Indian Sai Units as a warning to our Ceylonese Sai Units without any idea of wanting to trespass on the jurisdiction of other "Sai State organisations"

Major Rayaningar informs us that the world Conference of Sai Organisations is also treated as an All India Conference. We were invited to that also, but not to the next Indian Conference.

NAVARATHRI

We celebrated this Festival as usual. Every evening we met at 6 p.m. chanted the Sahasranamam till about 7 p.m. after which we had Bhajan. At about 8 p.m. prasadam was distributed to the gethering. On the ninth night afer the Lalita Sahasranamam we had the Homam. An office bearer of the Samiti officiated as the pujari. In Siva Puja he does the bhavana that he is Shiva. But here he identifies himself with Sakti. It is a novel and uncanny experience. The Homam was followed by a short bhajan and the function concluded with the distribution of prasad.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

We give below extracts of the talk Bhagavan gave at Prasanthi Nilayam during this Festival.

"The One Parasakti, it is said, is worshipped in Three Forms, as Maha Kali, Mahalakshmi and Mahasaraswathi, for three days each, during the Navarathri Eestival (Nine Night's festival). These are not distinct concrete individuals, with natures reminiscent of human Characteristics, with consorts and children, and a history of mutual recriminations and conflicts, as many Puranic narratives attempt to depict. These stories bring them down to the level of human foibles; they hoist on them the yokes you are burdened with, and drag them through the same tangle of joys and griefs! Man has three sakthis, (capabilities) - Icchasakti, Kriyasakti and Jnanasakti; these are adored as as Mahakali, Mahalakshmi and Mahasaraswathi, which are propitiated and cultivated by Pooja."

"This Yajna (Homam) And all other Yajnas are only symbols and reminders of the essential duty of sacrifice of self. The recitation of the Vedas, the prayers to Devi, to Surya, to Siva and to other Forms of Godhead, as well as the reading of the sacred texts are all intended to cleanse the heart. For the mantras invite God to instal Himself therein. It teaches man to engage himself in all karma in the spirit of Yajna (sacrifice).

"Consider the physical body in which you are encased, as the Altar. The material world you live on and live by is the oblation. Bhakthi and Jnana are the sacred fires that rise to receive and sanctify the oblations

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

The Purushottama – God in you and all others-is the Adored, the Appeased, the Consecrated Person, So believe that all acts thoughts words emanating from you are oblations offered to God. Sublimate living itself into a Vedapurasha Yajna."

Bhagavan's Birthday Celebrations

The Celebrations will take place in the morning at Sivananda Nilayam Rudra mavathe at 9-30 a.m There will be Bhajan till noon after which Maheswara Puja will take place till 2 p m. In the latter item as usual the Shiva Mangaiyar Kalagam joins hands with us.

The evening celebrations will take place at the Saraswathy Hall Dickman's Road. Proceedings will begin at 5.30 p. m. with Pada Puja. Members of the Samithi, Colombo North Sat Sangh, Mahalir Sangham and students of Mr. Saran Gupta Amerasinghe will contribute items to the Bhajan. Mr. Sivasubramaniam, retired supreme court judge, and Mr. S. T. Sivanayagam, Editor Thinapathy will address the gathering in English and Tamil respectively. Oonjal followed by Mangala Arathi will then take place. Distribution of prasad will bring the function to a close.

* * *

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

தொகையறு

ஞானத்தின் உருவானவளே!
நற்றமிழே நறும்புனலே!
ஞாலத்தின் உயிர்கட்கெல்லாம்!
நல்லவளே! நங்கையிவளே!
மோனத்தின் நிலையவளே!
முக்காலத்தை முற்றுமறிந்தவளே!
கானத்தின் உயிரானவளே!
கலிதீர்க்கும் அருமருந்தே;
சத்தியசாயி மாதா! சத்யசாயி மாதா!
சத்தியசாயி மாதா!

பல்லவி

இராகம்: தர்பாரி கானடா தாளம்: ஆதி

மாதா மனமிறங்காதா — சாயி
மாதா மனமிறங்காதா — (மாதா)

அனுபல்லவி

வேதாகமம் போற்றும் — வேதக் கலாமயிலே!
வேததாயகன் மடியில் — வீற்றிருக்கும் உமையே!
ஏதாகிலும் வினைகள் — எனைச்சூழ்ந்த போதிலே!
எந்தாய் எழுந்தருளி — எனைக்காத்தல் வேண்டுமே!
(மாதா)

சரணம்

அங்கென்றும் இங்கென்றும் — அலைந்து திரிந்து
விட்டேன் நீ!
அகமதில் இருப்பதை நான் — அறவே மறந்து
விட்டேன் என்!
அங்கங்குளிர உந்தன் — அழகை நான் கண்டுவிட்டேன்!
அம்மா அம்மாவென்று — அலறித்துடித்து
விட்டேன்! (மாதா)

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

சற்குருசாயி சரஸ்வதி

(கலாநிதி செல்வி A. கணேசால்)

முகவுரை "அன்னையும் பிதாவும் முன்னறி தெய்வம்!" "மாதாபிதா குரு தெய்வம்!" என்பன பழமொழி என்றாலும் தாய்மைக்கு முதலிடம் அளிக்கும் எமது மரபிற்கே உரிய சீரிய பொன்மொழியாகும்.

"தாய்" உற்பத்திக்கு ஆதாரம்! உற்பத்தியைச் செய்கிறவள் தாய்! பின் அந்த உற்பத்தி செய்த பொருளுக்கு உயிரூட்டுபவளும் அவளே! இக்கூற்றை உலகில் வேறு எந்த மரபும் அளிக்காத உயர்ந்த – சிறந்த இடத்தைத் தாய்மைக்கு அளித்துள்ளது எம்மரபு. தான் பிறந்த பூமியைத் "தாய் நாடு" என்றும், பேசும் மொழியைத் "தாய் மொழி" என்றும், பார்க்கும் வானத்தை "ஆகாச வாணி" என்றும், பருகும் நீரைக் "கங்கா தேவி" என்றும் வழிபடும் தெய்வத்தைக் கௌரி சங்கரன், லக்ஷ்மி நாராயணன், சீத்தா ராமன், ராதா கிருஷ்ணன், கஸ்தூரி ரெங்கன், வள்ளி மணாளன் என்றெல்லாம் தனது பேச்சிலும் மூச்சிலும் தாய்மைக்கே முதலிடம் கொடுத்து இன்புறுகிறான் எம்மினத்தவன்.

"இத்தகைய புராதன சக்தியைத்தான் சனாதன தர்மம் (புராதன அறவொழுக்கம்) என்றும், உலகிலுள்ள ஏனைய மதங்களுக்கும் சம்பிரதாயங்களுக்கும் இதுவே அன்னையாக விளங்குகிறது. இத்தருமம் என்னும் அன்னைக்குப் பங்கமேற்படும் போதுதான் "சம்பவாமி யுகே யுகே" என்று அவதாரி அவதரிக்கின்றார்" என அவதார மகிமையைப்பற்றி அழகாக விளக்கந்தருகிறார் சற்குரு சாயி மகராஜ்! இப்படி அவதரித்து எம்முன் நடமாடும் தெய்வத்தின் சங்கல்பத்தைப்பற்றிச் சிறிது ஆராய்வோம்!

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

துர்க்கா (அழித்தல்) ஆதியில் முத்தொழில் ஆரம்பமாகும் போது ''படைத்தல் - காத்தல் - அழித்தல்'' என்ற நியமமிருந்த போதிலும் அம்முத்தொழில் செயற் படும்போது ''அழித்தல் - காத்தல் - படைத்தல்'' என தலைகீழாக மாறியே ஆரம்பமாவதை அன்று தொட்டு இன்றுவரையுள்ள அவதார புருஷர்களின் ஆக்க வேலை களில் காணமுடிகின்றது.

இவ்வுலகில் எதுவும் தனித்தியங்க இயலாது! எதற் கும் ஒரு இயக்க சக்தி வேண்டும். இந்த இயக்க சக்தியே கிரியா சக்தியாகும். ''சுடர் விளக்காயினும் தூண்டு கோல்'' என ஒன்று அவசியம் தேவைப்படுகின்றது. துன் மார்க்கப் பாதை மாறி சன்மார்க்கச் சாலையில் செல்ல தக்கதொரு துணை தருணத்தில் கைகூட வேண்டும். சுருதி க்கூறின் ''மானிடன் மாதவனாக'' சற்குரு சகவாசம் கட்டாயம் தேவைப்படுகின்றது. அப்படி வந்த குருவான வர்தான் ''பிரம்ம விஷ்ணு மகேஸ்வர'' ரூபத்தில் நின்று வழிகாட்டியாகவும் அதே நேரத்தில் சீடனிடமுள்ள ராஜோ - தாமஸ - சாத்வீகக் குணக்கேடுகளைக் கடக்கவும் வெல்லவும் கைகொடுத்து ஞானச்சுடரை அணுகும் முன் அஞ்ஞான சக்திகளை அழித்துவிட்டு முன்னே அழைத்துச் செல்வதால் முத்தொழிலின் கடைத் தொழில் முதற் தொழிலாக முன்னே வந்து செயல்படுகின்றது.

இதையே எமது சற்குருசாயி தன்பக்தர்களிடையே கடைப்பிடித்துத் தனது உண்மை சொரூபத்தை வெளி யிட்டு வருவதைப் பலர் தங்கள் அனுபவரீதியில் அனுப வித்துவரும் அசைக்கமுடியாத உண்மையாகும். இக்கிரியா சக்திமூலம் சாயி கூறும் உதாரணமாவது:- "Watch your Words! Watch your Actions! Watch your Thoughts! Watch your Characters! Watch your Heart" என்று (Watch) நேரங்காட்டும் மணிக்கூட்டைப் பார்க்கும்போ தெல்லாம் உன் தீய சக்திகள் அழிந்து தூய சக்தி ஓங்கி இருக்கட்டும் என்று அவதானித்துக்கொள் என அறி வுறுத்துகின்றார் ஆதிகுருவானவர்!

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

லக்ஷ்மி (காத்தல்) அடுத்து வருவது காத்தற் படலம், "அருள் இலார்க்கு அவ்வுலகமில்லை! பொருள் இலார்க்கு இவ்வுலகமில்லை" என்பது அனுபவ மொழி! இதையே பகவான் சாயி அவர்களும் "ஒருவருக்கு உள்ளும் புறமும் ஊனமின்றி இருந்தாற்தான் அவன் சாதனையிற் தன்னை இணைக்க முடியும்" என்று கூறியதோடு மட்டுமல்லாது மாந்தர்தம் மனமறிந்து அவர்களது அக - புற பிணிகளையும் இன்னல்களையும் போக்கியருளி இன்னுறொன்னுத இகபர சுகங்களை வாரி இறைக்கும் வடிவழகை இன்று அகில உலகமே கண்டு வியக்கின்றது. "யார் முடவனை நடக்கச் செய்கிறுரோ! எந்த சக்தி ஊமையின் வாயைத் திறக்கச் செய்கின்றதோ! அந்த சக்தியே அவதாரிக்குரிய அருஞ் சக்தி" என அவதாரத்துக்குப் புராணங்கள் கூறும் வரை விலக்கணங்களெல்லாம் வடிவெடுத்து வந்த தூய சக்தியே இச்சாயி சக்தி என்பதை பல இடங்களில் பல விதங்களில் பகவான் காட்டி நிரூபித்துவிட்டார்

இத்தகைய இச்சா சக்தியின் இனிதான காத்தல் தொழிலின் மூலமே சீடன்பால் கருணை மழை பொழிகின்றது. வானம் பொழிந்து பூமிவிளைந்து பயிர் செழிக்கும் போதுதான் உண்மை ஒளி பிரகாசிக்கின்றது. "Start early! Drive slowly! Reach early! என்ற வாசகங்கள் காரோட்டிகளின் கவனத்திற்காக வீதிகளில் காணப்படுகின்றன. இதையே நீங்களும் ஆன்மீக வாழ்க்கையில் சாதனைகளைச் சீக்கிரமாக ஆரம்பித்து - மெதுவாக இடைவிடாது செய்து - பத்திரமாக இறைவனை அடையுங்கள்" என எவரும் எளிதில் விளங்கிக் கொள்ளும் விதத்தில் எடுத்துரைக்கிறுர் எம் சாயிகுரு!

இந்தக் காத்தல் தொழிலின் கருணையானது எமது எதிர்கால சந்ததியினருக்கு இப்போதே எட்டிவிடும் வகையில் "பாலவிகாஸ்" என்னும் வழிகள்மூலம் முளையிலேயே தீய சக்திகள் களைந்தெறியப்பட்டு தூய நெறிகள் விதைக்கப்

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

படுகின்றன. இவ்வுண்மைகள் எல்லால் "கற்கண்டு இனிக்கும்" என்று கற்பனை செய்வதைவிட தின்று ருசித்துப் பார்த்தால் தான் உண்மையான அதன் சுவையை அறிய முடியும்!

சரஸ்வதி (படைத்தல்) கடைசியாக வருவது முத்தொழிலின் முதற் தொழிலாம் "படைத்தல்" என்னும் ஞானசக்தியின் ஆக்கப்படலமாகும். பொன்னைப் புடம் போட்டு எடுத்தாகிவிட்டது. இனி புதுப்புது வகையில் ஆபரணமாக்கி அணியவேண்டியதுதான் பாக்கி! "ஞானம்" எனும் மகுடத்தைத் தனது சீடனின் சிரத்தில்வைத்து அவனுக்கு அரியாசனத்தோடு சரியாசனம் கொடுத்து மகிழ்கிறது குருவின் ஆழ்ந்த சக்தி! "வெறும் ஏட்டுச் சுரைக்காய் கறிக்குதவாது" என்பதை பகவானே "நவராத்திரியின்போது வரும் சிறூர்களுக்கு அட்சரஸ் பியாசம் செய்து வைக்கும்போது நான் முதலில் "ஓம்" என்றே எழுதிக் கொடுக்கின்றேன். காரணம் குழந்தைகள் நடப்பதற்கு மூன்று சக்கரவண்டி எப்படியோ அதைப்போல" "அ – உ – ம்" என்ற மூன்றெழுத்துக்களைக் கொண்ட "ஓம்". வாழ்விற்கு ஆதாரமாகின்றது" என ஆயகலை வாணியின் அருவுருவத்தில் நின்று அருள் பாலிக்கின்றூர் அவதாரிசாயி!

அன்று "மானசபஜரே குருசரணம்" எனதான் யார் என்பதை இவ்வுலகிற்கு முதன் முதல் எடுத்துக்கூறிய அதே தினமாம் குருவாரமென்னும் வியாழக்கிழமையன்றே அதுவும் கடந்த குரு பூரணை தினத்தில் ஆனந்தப்பூரில் அன்னையர்களுக்கென ஓர் அறிவுக்கூடத்தை ஆரம்பித்து வைத்ததின் மூலமும் தானே ஆதி குரு! தனது சக்தியே ஞானசக்தி! என்பதை எடுத்துக்காட்டிவிட்டார் சற்குருசாயி சரஸ்வதி அவர்கள்!

அத்தோடல்லாமல் குருவிற்குரிய "பட்டங்களும் என்னிடமுள்ளன" என்று எடுத்துக்காட்டுகின்றூர் "நான்

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

ஒரு Double B.A. அதாவது BABA என்ற நாலெழுத்துக் களில் B - Being – சத்! A - Awareness - சித்! B - Bliss - ஆனந்தம்! A - Athma – ஆத்ம சொரூபி! நானே சத்சித் ஆனந்த சொரூபி'' என்று கூறும் ஞானவள்ளலின் பெருமை களைக் கூறப்புகில் ஏடு கொள்ளவே கொள்ளாது!

முடிவுரை மேற்கூறிய விபரத்திலிருந்து சற்குருசாயி சரஸ் வதியின் ஒப்பற்ற உண்மையான சக்திகளை ஓர ளவு உணரமுடிகின்றது. ஆனாலும் இன்னும் உலகமோ? விடிய விடிய இராமாயணங் கேட்டும் விடிந்தபின் சீதைக்கு ராமன் என்ன உறவு? என்று கேட்கும் நிலையில் தனித்திருக் கிறது. இதற்கும் குருவே விடைபகருகின்றார் ''சுவாமியும் நம்மைப்போலத்தானிருக்கின்றார் என நினைக்கின்றனர் பலர்! ஆனால் பாலில் பிறந்த வெண்ணெய் எப்படி மோரில் கலக்காமலும் மூழ்காமலும் உள்ளதோ அதைப்போன்று மானவாகாரம் தரித்தாலும் ஞானரத்தினம் அதில் மூழ் காது! அது பூமியைப் போன்று கடினமானது! வாயுவைப் போன்று தூய்மையானது! இதை உண்டுகழித்தவர் களால்தான் உணரமுடியுமேதவிர, மற்றெவராலும் இந்த சொரூபத்தை அசைக்கவோ – மாற்றவோ - அழிக்கவோ முடியாது இது சத்தியம்! சத்தியம்! சத்தியம்! என ஆணித்தரமாக எமது சத்தியம் சிவம் சுந்தரம் எடுத்துக் கூறிவிட்டார்! இதைவிட வேறு என்ன விளக்கம் வேண்டும்?

இத்தகைய சக்திகளைக் கொண்ட சர்வாந்தர்யாமினி யின் - சர்வஜனப்பிரியனின் - சர்வபய நிவாரிணியின் - சற் குருசாயி சரஸ்வதியின் பாதகமலங்களைப் பற்றிப் பிடித்துப் பணிந்தேத்தித் ''தாயே! சித்தமலங்களைப் போக்கி - பக்தி யெனும் அமுதூட்டி – சித்தியெலாம் தந்து சீராட்டி அஞ் ஞான இருளகற்றி - மெஞ்ஞான ஒளிகாட்டி ஆட்கொள் வாய் அம்மையே'' என அவனருள்பெற அவன்தாழ் பணிந்திடுவோம் வாரீர்!

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

1. ஸ்ரீ கணேசா சிவுனி குமாரா
ஸ்ருத ஜன வினுத ப்ரபோ
ஸ்ருத ஜன வினுத ப்ரபோ

பதவிளக்கம்: சிவுனி - சிவனின், ஸ்ருதஜன - பற்றுள்ள மக்கள், வினுத - வணங்கப்படும்.

பாட்டின் பொருள்: ஸ்ரீ கணபதே, சிவனின் மகனே உன் மேல் பற்றுள்ள மக்களால் வணங்கப் படும் பிரபுவே.

2. ஸ்ரீ கணநாதா சேவிதபாதா
நாகதி நீவனி நம்மிதிசதா
நகாபரணு நன்னுதய கனவா

பதவிளக்கம்: நாகதி-என்கதி, நீவனி-நீ என்று, நம்மிதி-நம்பினேன், நன்னு - என்னை, எனக்கு, தய கனவா-தயை காட்டமாட்டாயா.

பொருள்: கணநாதா மக்கள் வணங்கும் பாதங்களை யுடையவனே, என்கதி நீ என்று எப்பொழுதும் நம்பினேன். நாகங்களை ஆபரணமாக அணிந்தவனே எனக்குத் தயை காட்டமாட்டாயா.

3. இத்தரி தல்லுல முத்துக்குமாரா
பக்துடனைதினி வத்த ஜேர்ப்பரா
கொத்தி க்ருபனு நாகொசகி ப்ரோவரா

பதவிளக்கம்: இத்தரி - இருவர், தல்லுல - தாய்மார்கள் (தல்லி-தாய்), பக்துடனு - பக்தன், ஐதினி-அனேன், (நீ) வத்த - (உன்) வசம், ஜேர்ப்பரா-சேர்ப்பாயடா, கொத்தி - கொஞ்சம், க்ருபனு - கிருபை, நாக்கு ஒசக்கி-எனக்குக் கொடுத்து, ப்ரோவரா-காப்பாற்றடா.

பொருள்: தாய்மார் இருவர்களது செல்வ மகனே, நான் உன் பக்தன் ஆனேன். என்னை உன்வசம் சேர்ப்பாயடா. எனக்குக் கொஞ்சம் கிருபைகாட்டி என்னைக் காப்பாற்றடா.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

4. கொக்குகமனநா திக்கு நீவேரோ
மக்குவதோநா மதிநில்பிதிரா
அக்கரசே இக ஆதரிஞ்சரா

பதவிளக்கம்: (பன்றி) கொக்கு - பெருச்சாளி, கமன - செல்பவன், நாகதி-என்கதி, நீவேரா-நீதானடா, மக்குவதோ-பிரியமுடன், நாமதி-என்மனதில், நில்பிதிரா-நிற்கவைத்தேன், அக்கரசே - அக்கறையுடன், இக - இனி, ஆதரிஞ்சரா - ஆதரிப்பாயடா.

பொருள்: பெருச்சாளி மேல் செல்பவனே என்கதி நீதானடா. உன்னைப் பிரியமுடன் என் மனதில் நிற்க வைத்தேன். அக்கறையுடன் என்னை ஆதரிப்பாயடா.

5. ஸஜ்ஜன சாதுல சன்னுத சரணு
குஜ்ஜதேவ கஜாசுர ஹரணு
பொஜ்ஜ விசால விஜய கஜானன

பதவிளக்கம்: சன்னுத - போற்றப்படும், குஜ்ஜ - குட்டை, குறுகிய, பொஜ்ஜ-வயிறு.

பொருள்: நல்ல மக்களாலும் சாதுக்களாலும் போற்றப் படும் பாதங்களையுடையவனே, குறுகிய உருவமுடைய தேவனே கஜமுக அசுரனை அழித்தவனே பெரிய வயிற்றை உடையவனே வெற்றிகரமான யானை முகத்தை உடையவனே.

6. ஸ்ரீ கைலாச புர விக்னேசா
மொரவினி கருணதோ மமுகாவுமுஈசா
த்விபதவதனு சாந்தப் பிரகாசா

பதவிளக்கம்: மொரவினி - முறையை (முறைப்பாட்டை)க் கேட்டு, மமுகாவுமு-எங்களைக் காப்பாற்றும், த்விபதம்-யானை.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

பொருள்: கைலாச புரியில் இருக்கும் விக்கினேசுவரா எங்கள் முறைப்பாட்டைக் கேட்டு எங்களைக் காப்பாற்றுவாய் ஈசா. சாந்த ஒளி பிரகாசிக்கும் யானை முகத்தை உடையவனே.

7. ஸ்ரீ சாயீசுனி சேவக ஜனலமு
சாயி பஜனலு சேயுது மனயமு
ஜயமிடராவா ரயமுனதேவா பக்துலகாவா

பதவிளக்கம்: ஈசனி - ஈசனின், சேயுதுமு - நாம், செய்கின்றோம், அனயமு-எப்பொழுதும், ஜயம் இட - வெற்றிகொடுக்க, ராவா அயமுன-வாசிககிரமாக.

பொருள்: சாயி ஈசனின் பக்தர்களாகிய நாங்கள் சாயி பஜனை எப்பொழுதும் செய்கின்றோம். இகல் வெற்றி கொடுப்பதற்கும், பக்தர்களைக் காப்பாற்றுவதற்கும் தேவா, சீக்கிரமாக வரமாட்டாயா.

8. சத்திய தர்மமு சாந்தி பிரேமலதோ - மீ
நித்திய ஜவன யாத்திர சாகிஞ்சு - ஜீவா

பதவிளக்கம்: லதோ-லு தோ - "லு" தமிழில் - "கள்" போல பன்மையைக் குறிக்கும் முடிவு (விகுதி) தோ - உடன், மீ - உங்கள்.

பொருள்: ஆன்மாவே-சத்தியம், தர்மம், சாந்தி பிரேமை இவற்றுடன் உங்கள் நித்திய வாழ்க்கைப் பயணத்தை நடத்துங்கள்.

9. யத்தன பிரயத்தனமுல் மானவதர் மமு
ஜயாபஜயமுல் தெய்வாதீனமும்

பொருள்: முயற்சி செய்தல் மனிதர்களுடைய கடமை ஜயமும் (வெற்றியும்) அபஜயமும் (தோல்வியும்) கடவுளின் தீர்ப்பிலுள்ளவை.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

10. பக்திதோட பகவந்துனி தலசுசு
நித்தியதர்ம முலு நிர்வர்த்திஞ்சின
அட்டி ஜனுனகு ராஜயோகமுன
அந்தரானி மோட்சம்பு பொந்துனே.

பதவிளக்கம்: தோட - உடன், தலசுசு - நினைத்து நிர்வார் திஞ்சின - நிறைவேற்றின அட்டி - அப்படி யான (ராஜயோகம்), உன - ஆல், அந்தரானி-கிட்டாத பொந்துனே - கிடைக்கும்.

பொருள்: பக்தியுடன் பகவானை நினைத்துக்கொண்டு தன் னுடைய நித்திய கடமைகளை நிறைவேற்றிய - அப்படியான மனிதனுக்கு ராஜயோகத்தால் கிட்டாத மோட்சம் கிடைக்கும்.

11. அஷ்ட சித்துள சாதனெந்துல பெக்துலகு
அதிவட்டி பிரமலதோ கட்டி வேயுனுகா
தட்டமைன யீஜீவிதாடவிலோ
வட்டி நாமமே பட்டகலெள.

பதவிளக்கம்: எந்துலகு - எதற்காக (எந்து - எது) அதி - அப்படி, வட்டி வெறும், பிரயோசனமற்ற பிரமை - பிரமை, மயக்கம், ஏமாற்றம் (Bhrama in Sanskrit not Brahma) வேயுனுகா - விடும் அல்லவா - தட்ட மைன - அடர்த்தியான, ஈ - இந்த, பட்ட - பெற, கலெள - முடியும்.

பொருள்: அஷ்டசித்திகளைப் பெறும் சாதனை பக்தர்க ளுக்கு எதற்காக அப்படியானவை (சித்திகள்) வெறும் ஏமாற்றத்தில் கட்டி விடும் அல்லவா இந்த அடர்த்தியான வாழ்க்கை எனும் காட்டில் வெறும் பெய ரே பெற முடியும் சித்திகள் வேறு பலன் கொடுக்க மாட்டா.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

12 இருதய பூமினி சாகு சேயண்டி
மீமனசு மட்கக குணமுலே எத்துல்
விவேக மனு செல கோலனு தீசி
விசால் மகு மீ இருதயமு துன்னுடு

பதவிளக்கம்: மட்கக - கலப்பையாக - எத்துல் - எருதுகள்- செலகோலனு - செலுத்து கோலாக, சாட்டையாக, தீசி - எடுத்து, துன்னுடு - உழுங்கள்

பொருள்: இருதய பூமியை சாகுபடிசெய்யுங்கள். உங்கள் மனசு கலப்பையாகவும், குணங்கள் எருதுகளாகவும், விவேகம் சாட்டையாகவும் எடுத்து, விசாலமான உங்கள் இருதயத்தை உழுங்கள்.

13. மானவ வைரியமு மஞ்சுசி எருவுகா
பிரேம தாரலே பண்ட வித்துலக
பக்தே வர்ஷமு பாவமே கலபுலு
பிரம்மானந்தமே பண்டெடு பண்ட

பதவிளக்கம்: வைரியம் - வீரம், தைரியம், மஞ்சி - நல்ல; பண்ட - முளைத்த, பாவமே - அகம்பாவம், கலுபுலு-களைபுல்லு, பண்டெடு-விளையும், பண்ட்-விளைவு.

பொருள்: மனிதனின் தைரியமே சிறந்த எருவாகவும் தாரையாகப் பெருகும் பிரேமை (அன்பு) முளை விதைகளாகவும், பக்தி மழையாகவும், அகம்பாவம் களை புல்லும் ஆக - பிரம்மானந்தமே விளையும் விளைவு ஆகும்.

14 பிரஹ்ருதி தர்மமு பட்டுவிடகண்டி
கர்மயோகமே ஜன்ம தர்மம்பூ
ஸ்மரனே மானவ ஜன்ம ரகசியமு
சாதனே பக்துல சார லட்சணமு

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

பதவிளக்கம்: பட்டு - (கை)பிடி, விடகண்டி - விடாதீர்கள், தர்மம்பூ - தர்மமு, சார - முக்கியமான.

பொருள்: எல்லா உலகங்களுக்கும் உரிய ஆதி தர்மத்தைக் கைவிடாதீர்கள். கர்மயோகம் மனிதப் பிறப்புக்குரிய தர்மமாகும். நாமஸ்மரணையே மனித ஜன்மத்தின் சிறப்பான இரகசியம் சாதனையே பக்தர்களுடைய முக்கிய இலட்சணமாகும்.

15. கஷ்ட சுகமுலு கர்மலனகண்டி
மன இஷ்ட லோபமே கஷ்ட மவுனண்டி
பட்டுவிடக, ஆ, பாதமு கொலசின
கட்டுஜேர்ச்சுட தன பட்டேனு

பதவிளக்கம்: கர்மலு அனகண்டி - கன்மம் என்று சொல்லாதீர்கள், அவுனண்டி - ஆகவரும், ஆ - அந்த, கொலசின - பணிந்தால், கட்டு - (குளக்) கட்டு, கரை, ஜேர்ச்சு - சேர்த்தல், தன - தனது, அவரது, பட்டேனு - சங்கல்பம்.

பொருள்: கஷ்டமும் சுகமும் கன்மம் அல்லது விதி என்று சொல்லாதீர்கள். மனத்தில் இருக்கும் விருப்பங்களும், உலோப குணமும் கஷ்டமாக வரும் கைபிடி விடாதீர்கள். அந்தப் பாதங்களை வணங்கினால், உங்களைக் கரை சேர்ப்பது அவரது சங்கல்பம் ஆகும்.

16 முதட்டி பட்டுனு விடுவ போகண்மீ
அதே பட்டுலோனே பக்தி பட்டண்டி
என்னி பாதலனு பொந்தின பகவத்
சிந்தன மாத்திரமு விடகண்டி

பதவிளக்கம்: முதட்டி - முதல், விடுவ - விட, போகண்டி வேண்டாம், லோனே இல், பட்டண்டி - பிடியுங்கள், என்னி-எததனை, பாதலனு-கஷ்டங்கள், பொந்தின - பொருந்தினாலும், அடைந்தாலும.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

பொருள்: முதற்பிடியை விடாதீர்கள், அதே பிடியில் பக்தியையும் சேர்த்துப் பிடியுங்கள், எத்தனை கஷ்டங்கள் அடைந்தாலும் பகவான் சிந்தனையை மாத்திரம் விடாதீர்கள்.

17. எதனு விடடு எடபாயலேடு
மிம்மேலு சுண்டு ஏவேள பகதுல
கருணயெ ஆதடு - ஆதடே கருணநி
கருண கைகாசி பொந்தண்டி

பதவிளக்கம்: எதனு - இருதயத்தை (ஹ்ருதிஎத) விடடு - விடமாட்டான், எடபாயலேடு - விட முடியாது. மிம்மு - உங்களை, எலுசுண்டு - காப்பாற்றுவான், ஆதடு - அவரே, காசி - காத்திருந்து, பொந்தண்டி - பெறுங்கள்.

பொருள்: உங்கள் இதயத்தை விடமாட்டான், அவனால் விடவும் முடியாது. எந்த வேளையும் பக்தர்களாகிய உங்களைக் காப்பாற்றுவான். கருணையே அவர் — அவரே கருணையென்று கருணைக்குக் காத்திருந்து பெற்றுக் கொள்ளுங்கள்.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

நீ நித்தியத்வம் பெற 'நான்' என்ற உணர்ச்சியை மனதில் இருந்து களைந்து எறிந்து, உன் அகந்தையை சிலுவையில் மடியவை. வெறுப்புற்ற உணர்ச்சிகளை தெய்வீகத் தீயில் இட்டு, மேன்மை தாங்கி, உயர்ந்து, தெய்வீகத்தோடு வெளி எழு, பிறரை விட்டு அகலாமல் நிற்கும் நக்ஷத்திரத்தைப் போன்று நிலையான நம்பிக்கையில் ஊன்றி நில். காரணமும், காரியத்தினால் விளையும் விளைவுகளும், கதியும் சகடம் போன்றவை என்பதை நினைவில் வை. அவையனைத்தையும் தர்ம சக்கரம் குறை தீர்க்குமென்று நினைந்திரு. இப்பிரபஞ்சத்தின் இதயத்திலும், உன் இதயத்திலும் ஆழ்ந்தொலிக்கும் ஆதியான பிரணவ ஒலியை உற்றுக் கேள்: ஏனைய சமய கோட்பாடுகள், அன்பு, தூய்மை, தியாகம், தர்மம் எனப்படும் பண்பாடுகளே. அவை ஒரே வடிவமான சத்யத்தின் பல சாயல்கள். அவை அனைத்தும் இறைவன் மகிமையையே போற்றுகின்றன! —பாபா

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Registered at the G P. O.

BOOKS

ஸ்ரீ சத்திய சாயி கீதம்	1-ம் பகுதி	Re. 1/-
,, ,, ,,	2-ம் ,,	Re. 1/-
Sri Sathya Sai Bhajanavali		Rs. 2/-
Ceylon Prasanthi per copy		-/50 cts.

(Journal in English and Tamil)

Available from:

Manager,
36/1, Boswell Place,
Colombo - 6.

All available:

English Books of Bhavan Sri Sathya Sai Baba
Can be had at the Lake House Book Shop

Editor:

Dr. T. Nallainathan L. R. C. P. (Lond) M. R. C. S. (Eng.)
No. 9, Castle Lane, Colombo- 4.

Sub. Editor:

Sri C. Balasingham C. C. S., (Retd.)
24, Rhineland Place, Colombo - 3.

Manager & Publisher

S. Velauthapillai
36/1, Boswell Place, Colombo - 6.

Printers:

Rajeswari Press
18, Prince Street, Colombo - 11.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi